

the father family it has been possible for a man to turn his wife out of doors, and for a wife to run away from her husband. They divorce themselves when they have determined that they want to do so. It would be an easy solution of marriage problems to assert that the society will use its force to compel all spouses who disagree, or for whom the marriage relation has become impossible through the course of events, nevertheless to continue to live in wedlock. Such a rule would produce endless misery, shame, and sin. There are reasons for divorce. Adultery is recognized as such a reason in the New Testament. It is a rational reason, especially under pair marriage. There are other rational reasons. Some of them are modern forms of the reasons allowed in the canon law, as above cited. The exegesis of the New Testament is not simple. It does not produce a simple and consistent doctrine, and therefore inference and deduction have been applied to it. 2 Cor. vi. 14 contradicts 1 Cor. vii. 12. The mores decide at last what causes shall be sufficient. The laws in the United States once went very far in an attempt to satisfy complaining married people. They were no better satisfied at last than at first. Scandalous cases produced a conviction that "we have gone too far," and the present tendency is to revoke certain concessions. The fact that a divorce has been legally obtained does not satisfy some former friends of the divorced so that they will continue social intimacy. A code grows up to fit the facts. Sects help to make such codes. Perhaps they make a code which is too stringent. The members of the sect do not live by it. They seek remarriage in other, less scrupulous sects, or by civil authority, or they change domicile in order to get a

divorce. Thus the
mores control. When the law of the state or of
ecclesiastical
bodies goes with the mores it prevails ; when it
departs from the
mores it fails. The mores are also sure to act in
regard to a
matter which presents itself in a large class of
cases, and which
calls for social and ethical judgments. At last,
comprehensive
popular judgments will be formed and they will get
into legislation.
They will adjust interests so that people can pursue
self-realization
with success and satisfaction, under social
judgments as to the
rules necessary to preserve the institutions of
wedlock and the